

THE

Methodist Magazine,

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Divinity.



From the Wesleyan Methodist Magazine.

THE WICKED DESCRIBED AND WARNED,

*A Sermon, preached on a Fast-Day in 1762, ON EZEKIEL xxxiii. 7—9: by the
REV. JOHN FLETCHER, Vicar of Madeley.—(ORIGINAL.)*

(Concluded from page 326.)

7. WILL you give me leave, my Brethren, to lay before you another mark which shows that the man on whom it is found is certainly "wicked" before God, though in the account of men he may be religious and upright;—I mean no less a sin than that of *perjury*, which implies, first taking an oath rashly, and then breaking it wickedly. I question whether any thing under heaven can be more solemn than taking an oath, and any thing on this side hell more abominable than falsifying it. And yet what is more common! How many perjured persons do the flaming eyes of Almighty God see throughout the kingdom! "Because of swearing the land mourneth," said a Prophet of old; but had he lived in our degenerate days, he would have added, "because of *perjury* the land *groaneth*." To go no farther than that spot which we inhabit;—how many of us, who have been from time to time entrusted with public offices, have wilfully broken the oaths administered unto us; I shall not say in one, but perhaps in a hundred instances? How many open and notorious drunkards, fighters, sabbath-breakers, blasphemers of God's word, cursers of men, and other notorious sinners, have escaped deserved censure, I shall not say by the accidental *neglect*, but by the *downright perjury* of officers? And if those that should repress wickedness make no conscience of breaking their oath, that is, of committing themselves the greatest piece of wickedness under heaven, how will they make conscience of repressing lesser abominations in others?

Nor does the *generality* of this atheistical and damnable sin make it more excusable in the sight of God. It would have been no excuse for Satan, or for the inhabitants of Sodom, to say that they hoped their rebellion was trifling, because thousands of wicked angels, or wicked men, shared in it. And it will be no cloak for the forsworn person to say, "I am not alone," and, "If perjury be a damning sin, God help us all!" The very heathen have punished perjury with death; and how the righteous God will punish it in professed Christians, I leave you to infer from these words of the Prophet, "I turned and lift up my eyes," says he, "and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length whereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that sweareth shall be cut off according to it. I will bring it forth, saith the Lord; it shall enter into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof." If you want to know what that *roll of cursing* is, according to which the perjured sinner shall be cut off, I answer, that it includes all the plagues written in the book of God. "So help me God," says he who takes an oath; and then he bows and kisses the Bible; that is to say, "Let God so truly help me, according to the promises of this book, as I will be true to my oath;" which implies that if he falsify it, he prays that all the lamentations, curses, and woes, written in that book, may fall upon his perjured head: and the angry God will answer his horrible prayer, if the perjurer do not speedily repent of his sin, and seek shelter in the wounds of a crucified Saviour.

8. For the sake of brevity, I shall crowd into another article many classes of wicked men: as the day would be too short to give you a particular account of their guilt and danger.

At the head of these I would put the *hypocrites*; they that appear, or try to appear to be godly, out of vain glory, and for private interest, or some selfish and sordid end. These are the very spawn of the crooked Serpent, and, like him, attempt to transform themselves into angels of light, in order more effectually to promote the interests of the kingdom of darkness. From these pests, may God deliver our Church and State! These bring a curse upon us, as Achan did upon the Israelites of old. If any such be here, may the dagger of conviction make a wound in their seared consciences, and pierce their callous hearts!

Next to these, I would put *Enthusiasts*; that is to say, those people who dare to talk of the workings of the Spirit of God on their minds and hearts, when yet, by their words or works, they show that they are possessed by the spirit of pride and malice, or of covetousness and lust, in short, by the spirit of the Devil.

Wherever God begins to work, Satan will counterwork; and he does it often, by dressing up some of his children as Christians, teaching them something of the language of Canaan, and then putting them upon doing the works of darkness, that the children of the world may conclude that all pretenders to the workings of God's Spirit are either fools or knaves, mere enthusiasts, and no better than these deceived ones. O let none of us countenance these first-born of Satan: let us try to detect them, and turn out the wicked from among us; lest they make spiritual Christians stink for ever in the nostrils of them that are without, and bring a curse upon us and our Church.

Next to these, I would place the *followers of Judas and Demas*;—people who make profession of Christianity, come to church, are strict in some points, and regularly receive the bread and cup at the altar. They kiss our Saviour with their lips, as Judas; but they hug the bag in their hearts. They call themselves Churchmen, as Demas; but they love this present world. These “wicked” persons, though they do not pretend to spiritual Christianity, yet because they pretend to Christianity in general, shall have their portion appointed them with hypocrites, unless their hearts be wounded by true repentance, and healed by the balmy blood of the Saviour.

In the fourth rank, you may place all the busy *Agents of the Devil*. And who are these? I answer,—(1.) All lying, envious, spiteful, wrathful, revengeful people:—(2.) All those who speak evil of any one, unless in order to give necessary cautions and useful information to Magistrates, Ministers, and Officers:—(3.) All those that fight, quarrel, or willingly live at variance with any one. The Christian has many enemies; but is himself an enemy to none. If at any time he speaks of the evil that is in his neighbour, it is out of love and compassion, not out of malice or envy. Universal benevolence, a constant disposition to forgive and oblige, to make peace, and to suffer rather than to do wrong, are his peculiar characteristics. But how many are destitute of such characteristics, and yet think and call themselves Christians! Now all these are “wicked” men; and these I called *the Devil's Agents*; because, as they do his work, so they deserve his name. “Satan,” in Hebrew, means an *Opposer*, and Διαβολος. Devil in Greek, means a *slanderer*: because that unhappy spirit delights in opposing and slandering mankind in general, and good men in particular: so that those who oppose and slander their neighbours, and much more those who hurt and persecute them, show plainly what spirit they are of, what master they serve, and what wages they shall have; if, on their reformation and conversion, Divine Mercy do not speedily reverse the sentence gone forth against them.

Thus, under the eight foregoing particulars, I have showed you who are the “wicked” that “shall surely die:” and I hope that

in which ever class of them your particular case was touched, you have suffered conscience to make the application.

II. I now proceed to lay before you such Directions as may, through Divine Mercy, save *your* precious souls, notwithstanding all this great wickedness,—or, at least, deliver *my own*.

1. Let us all humble ourselves before Almighty God ; not transiently, like bulrushes which bend to the storm for an hour, and then return again to their former state ; but for all the days of our life. No unhumbled, no stout-hearted sinner, can be in a state of salvation. “Except ye repent,” says our Saviour, “ye shall all perish.” The unhumbled sinner is then in double danger of perishing ; first, on account of his sins, and secondly, on account of the stoutness of his heart, which makes his lip-repentance entirely ineffectual.

2. To prove the sincerity of our humiliation and repentance, instead of cloaking and extenuating our manifold sins, let us confess them with deep sorrow, and return to the Lord with mourning and prayer, as well as with fasting ; bearing, each of us, the load of our own private iniquities, the additional load of the iniquities of our families, and the immensely accumulated load of the iniquities of our country at large.

3. Let us meditate, with redoubled sorrow, on all the aggravating circumstances of our sins ; for instance,

(1.) Let us meditate on their *Universality*. From the gilded palace to the thatched cottage, our guilt cries to heaven for vengeance ;—as if the blood of Abel were found on the door-posts of almost all the houses in the land !

(2.) Let us dwell on the *Commonness* and *Frequency* of our sins, which add a prodigious weight to our guilt. They are not sins committed but once in all our life ; but they return every year, perhaps every month, or week ; and, in too many cases, alas ! every day, and every hour,—as often as temptation urges ; yea, sometimes, before any temptation solicits.

(3.) Let us not conceal a third aggravation of our guilt, still more heinous than the former ; I mean, Our having sinned with an uncommon *boldness*, and boasted of our sins. Wickedness is become so fashionable, that he who refuses to run with others into vanity, intemperance, or profaneness, is in danger of losing his character, on one hand ; while, on the other, the son of Belial prides himself in excesses, glories in diabolical practices, and scoffs with impunity at religion and virtue. O how inconceivably provoking is this in the sight of a holy God !

(4.) But this is not all. *Where* have we committed these abominations ? Is it in a land of the shadow of death, in some dark, unhappy corner of the earth, where God never manifested himself, either by any choice blessing, or by the light of his Gospel ? No ! Just the reverse ! These scenes of wickedness, profaneness, and vanity, are transacted in the most favoured spot of

the universe ; in a country where Divine Goodness seems to have endeavoured to soften every heart by showers of temporal and spiritual blessings. O, England ! England !—happy, yet ungrateful island ! Dost thou repay fruitfulness by profaneness,—plenty by vanity,—liberty by impiety,—and the light of Christianity by excesses of immorality ?

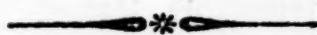
After such aggravations of our guilt, how justly might God have scourged us by those that have risen up in arms against us ; how justly might he have said to the sword, “Go through the very heart of this land,” or to the Pestilence, “Arise and devour.” Let us acknowledge this, and confess that “it is of the Lord’s *mercy*, that we are not consumed,” as a nation, and that each of us is not cast as a Jonah into the sea of God’s judgments, for the sport of Satan, that great Leviathan.

4. But, above all, let our humiliation and confession, our acknowledgment of our aggravated guilt, and condemnation of ourselves, be attended with a visible reformation. We cannot mend the whole land, I grant ; but let each of us, through the grace offered us this day, mend one at least ; and let every head of a family vow before God, that, let others do as they will, yet “he and his house will serve the Lord.” Fasting, without reformation, is but abomination. Turning from our wicked way, and doing that which is lawful and right, through the grace of Jesus Christ, that we may save our souls alive, is the very soul of repentance ; and repentance is the very soul of fasting. So that take repentance from fasting, or take reformation from repentance and there remains nothing but detestable formality and abominable hypocrisy.

5. Not only cease to do evil, but learn to do good. You never *will*, you never *can*, leave off serving Mammon, and the flesh, unless you give yourselves up wholly to the service of the living God. You may have good desires, yea, and good resolutions too ;—but till you come to make it the main business of your life to seek and serve the Lord, in spite of the world, the flesh, and the Devil, I take heaven and your conscience to witness, that I warn you this day of the consequence.—Your resolutions will never come to any thing, and you shall surely die in the iniquity you have committed. Therefore, that this may not be your lamentable case, give *all for all* ; the praise of men for the praise of God ; earth for heaven. Sell all, to buy the pearl of divine love. Sell all to get the knowledge of Him, who says, “Except a man deny himself, and take up his cross daily, and follow me, he is not worthy of me ; he cannot be my disciple.”

6. Lastly ; As you tender the prosperity of the King, the good of our Church, and the welfare of our country ;—as you would not bring a private curse upon yourself, your house, and your dearest friends ;—as you value the honour of Almighty God, and dread his awakened wrath ;—as you would not force him to maké

our land a field of blood, or to break the staff of our bread, and send famine, pestilence, Popery, or some other fearful judgment, among us;—I pray, I beseech, I entreat each of you, my dear Brethren! as upon my bended knees,—in the name of our Lord Jesus, and by those bowels of divine mercy against which we have madly kicked in times past, and which nevertheless, still yearn over us,—I entreat you not to rest in outward humiliation and reformation. Christians must go one step beyond the Ninevites. O seek then, with all true Christians, a righteousness superior to that of the Scribes and Pharisees. Seek it in Christ; Never rest, till you are sure of your interest in him, till you feel the virtue of his blood applied to your heart by the power of his Spirit. Without this, all the rest will stand you in little stead. It is the blood of the true Paschal Lamb, sprinkled upon our souls, that makes the Destroyer sheath his flaming sword, and pass over the protected heads of true believers. O get an application of this blood; get this seal of the living God upon your heart; and then, marked unto the day of redemption, safe in your Saviour's wounds, and rejoicing even in the midst of tribulation, you will experience the truth of what David says, (Ps. cxii.) "Unto the upright there ariseth light in the darkness. Surely he shall not be moved for ever: He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established; he shall not be afraid, until he see his desire upon his enemies,"—sin, death, hell and the grave. May this be our happy lot, for Christ's sake! Amen!



Biography.



From the Wesleyan Methodist Magazine.

MEMOIR OF THE LATE MR. R. BEALEY, NEAR BURY, LANCASHIRE.

(Concluded from page 330.)

THE Philanthropy and Beneficence of Mr. Bealey were comprehensive and liberal. His charity was that of principle, not of passion: he "considered the poor and the needy;" he visited their habitations, he weighed their claims, contributed to their relief, and laboured to engage others to study their wants and alleviate their sorrows. On one occasion, when the price of provisions was exceedingly high, and wages extremely low, he purchased large quantities of different articles of consumption, and retailed them to the poor at reduced prices; at another time, he engaged several friends to unite with him in visiting the poor of the parish at their own habitations, in order to supply them with food and

clothing. He employed agents to search out the abodes of wretchedness and affliction; and frequently sent some of his workmen in the evening, with articles of bedding or clothing, to persons living several miles distant from his own residence. The religious instruction of youth he likewise regarded as an object worthy of his attention and assistance. He, therefore, whilst a member of the Presbyterian church, was one of the principal conductors and friends of the Sunday-School connected with that congregation; and at the same time supported, at his sole expense, a Sunday-School established on his own estate, in which, from four to five hundred children were regularly taught in the large rooms which he had opened for preaching by the Methodists, to whom he confided the entire and uncontroled direction of the institution;—being convinced that those Schools were likely to be conducted with the greatest energy and union, and to be rendered the most useful in a religious point of view, in which persons of the same sentiments only were engaged. But although averse from all combinations, tending to compromise of principle, and indifference to the peculiar doctrines of the Gospel, he was always ready to promote mutual good-will and forbearance, and to keep “the unity of the Spirit in the bond of peace.” He was also strenuous in enforcing the necessity of regularly conducting *all* the children to the public worship of God; being convinced that no private instructions, however excellent, ought to supercede a constant attendance on the divine ordinance of public preaching; and that it is the duty of those who have the management of schools to guard against every thing that may lead the youthful mind to suppose that mere *expediency* is our rule of conduct, or that the *religious* services of the Sabbath may be innocently neglected for other duties. Bible and Missionary Societies had his warmest sanction, and consequently found in him a generous contributor to their great and invaluable plans. In short, whatever he believed to be calculated to promote the temporal or spiritual happiness of mankind, he liberally and steadily assisted, as far as his means and opportunities allowed.

His beneficent actions he, however, not unfrequently endeavoured to conceal; for to approve himself to God alone, was the great object of all he did. Generous in the act, and unostentatious in the manner, of his charities, he strove to diffuse comfort through the wide circle of his influence, and to the utmost extent of his ability; exemplifying in his conduct the strength and constancy of that principle of holy love to God and man, which had been “shed abroad in his heart by the Holy Ghost given unto him.”

After he had been some time united with the Methodists, he was chosen as the *Circuit-Steward*, and was also appointed to the office of *Class-Leader*.—As a *Steward*, he was “found faithful.” Regarding the pecuniary interests of the Society as intimately connected with the extension of the work of God, and the comfort

and peace of the Preachers and Members, he firmly, but most affectionately, pressed the importance of attention to those *weekly* and *quarterly* contributions by which the poor may so easily and effectually assist in supporting a Gospel-Ministry among themselves, and lend their aid to the more general diffusion of Christian Truth. With these views he was so impressed, that remissness in a Class-Leader or Steward he regarded as criminal, because of its tendency to limit the boundaries of the Redeemer's kingdom, and to restrict the number of faithful ministers. With him, therefore, it was a point of conscience to set an example of regularity, by contributing *weekly* to his class, and *quarterly* at the visitation of the classes. At one time, when the writer of this memoir was present at his class-meeting, he was struck, and considerably affected, by the manner in which Mr. B. conducted the pecuniary business of the class. After the class had been met, he first laid down his own contribution; and then, calling over the names of the respective members, received what each was willing to give. At the conclusion of the meeting he requested one person to remain, and when the others had withdrawn, calling him by his name, with a solemnity which distinguished the performance of all his religious duties, seriously addressed him on the importance of a *weekly* donation, rather than a merely *quarterly* one, at his class: "I know," said he, "you can afford to give a proper sum at once, at the end of the quarter; but many of the poor members cannot, and you should therefore avoid any distinction in this respect, and rather encourage them to do their duty by your example." A small Society in the Circuit, being desirous to have a commodious place erected for public worship, instead of the inconvenient room then occupied, applied to Mr. B. for assistance, hoping, from his well-known character, to obtain a large subscription. To their surprise, he assured them he would contribute nothing, whilst they refused to average in their classes the usual contributions. On their pleading poverty, he replied, that they who were too poor to be able collectively, one with another, to give even a *penny* per week for each member, were too poor to embarrass themselves by building a school-room, or chapel. But when they had afterwards resolved to act agreeably to the rules of Methodism, he came forward, built them a convenient place, took the risk of it on himself, and during his life allowed them to pay him such rent only as could be afforded.—Another instance, demonstrative of his love to the Ministers of Christ, as well as of his wish to benefit the Circuit of which he was Steward, ought to be recorded. The Circuit being poor and the Preacher's house being in want of furniture, he requested the Preacher to purchase furniture to the amount of £50, and personally discharged the bills.

On his appointment as a *Class-Leader*, a conviction of the responsibility attached to the office deeply affected him, and it

was with the utmost reluctance that he yielded to the wishes of the Preachers and Leaders. As he was eager to obtain information on the means of being rendered useful in this work, a near relative was induced to address a letter to him on the subject; and he evinced his gratitude by adopting the practice it recommended. The following is a brief extract from it.

"Nov. 25, 1813.—With much interest I learned your appointment to the important office of Class-Leader;—a situation upon which, I am sure, you will not enter without great struggles of mind. When pressed to accept that office, nearly twenty years ago, I saw the need not only of clear views of experimental and practical religion, but also of an intimate knowledge of the human heart, in order to trace it in all its windings and deceptions; as well as of the various temptations by which the mind is embarrassed, impeded, or distressed; and of the advice suited to each case. Called to watch over souls, I trembled lest their blood should be required at my hands. 'Thrust,' however, into the office, I found strength proportioned to my day. I have no doubt but you feel in the same way; and you too shall find the same Lord able to support you. The following hints, I hope will be useful.

"1. Endeavour to obtain a knowledge of the varieties of *christian experience*. For this purpose, I would advise you to read, next to the Word of God, Mr. Wesley's Sermons, (especially the two or three first volumes,) the first volume of his Journals, and Mr. Fletcher's Letters; as well as the Experiences of different Christians, of which the Methodist Magazine furnishes many.

"2. Frequently call upon the members of the Class at their own houses, especially when they have been absent, or are sick; and do all you can to encourage confidence and openness, by a proper familiarity and freedom.

"3. Study your own heart and experience. Your own feelings and temptations will generally be those of others. I think you would admire Mason 'On Self-Knowledge,'—a small but valuable work.

"4. In meeting the Class, be short and animated, both in speaking, singing, and praying. A few pointed expressions are often the most useful, because most easily remembered. Good may also result, if one or two persons, beside the Leader, be encouraged to pray in the Class.

"5. I have no doubt but both you and the members of the Class would be benefited, if you were occasionally to take your Class-Paper with you into your closet and pray for the members individually. The Lord would hear, and bless you to each other.

"6. Always remember that our Classes are to be viewed, not as companies of established Christians, but rather as patients in an hospital, labouring under disease, or in different stages of recovery; and as medical men try all the methods of their art, and bear long

with some of their patients before they pronounce them incurable, so ought we to be indefatigable and patient in the Church of God."

Deeply conscious of the insufficiency of human wisdom and ability to succeed in the office he had undertaken, without the influence of the Spirit of God, Mr. B. earnestly sought help from the Great Head of the Church, by ardent and constant prayer. On the evening on which he used to meet his Class, it was his custom previously to spend an hour in retirement, that he might have opportunity for self-examination, and intercession for the members. Often have individuals of his family, when walking in the garden, unperceived by him, observed him on his knees in his chamber in fervent prayer, with his eyes and one hand lifted up to heaven, whilst the other held the list of those for whom he prayed. From papers found since his decease, written in short-hand by himself, it appears to have been his practice to record, on his return from the Class-meeting, the spiritual state of the different members of his Class, that by having it before him, during the week, he might be the better prepared for speaking pointedly and judiciously to each member at the succeeding meeting. Occasionally, also, he drew out in writing the substance of exhortations on general subjects of religious duty, intended to be addressed to the Class collectively. Sometimes he spent a great part of the night, and sometimes the whole of it, in devotional exercises, and particularly in prayer; when his family, the members of his Class, and the Church of God, were presented in the arms of faith and love to Him who is able to guide, protect, and save. He conscientiously attended to the rules of Methodism, which enjoined him, as a Leader, "to see *each* person in his Class, *once a week*, at least; and to advise, reprove, comfort, or exhort, as occasion might require; and to meet the Ministers and Stewards of the Society *once a week*;" and sooner than miss the *weekly* meeting of his Class, or his *regular* attendance at the Leaders' Meeting, he would quit the company of his nearest friends, suspend (if possible) his secular business, or postpone a journey. The consequence of his fidelity and zeal was, as might be expected, the prosperity of his Class, the cordial attachment of his members, and a general and blessed influence upon the whole Society in the village where he resided, and where his death is still mourned, and will long be mourned, as an irreparable loss.

Whilst thus diligent in cultivating the vineyard of the Lord, and sedulously studying the eternal, as well as temporal interests of others, he seriously laboured for his own salvation, and sought further instruction in the ways of righteousness. The solemnity and constancy with which he engaged in every private, social, or public means of grace, convinced all who knew him, that he "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord," and that to "seek first the kingdom of

God and his righteousness," was the fixed determination of his mind. To obtain aid in his religious course, he was not only the Leader of his own class, but met in another Class as an ordinary member of it, where as well as in the Class of which he had the charge, he always, with the most guileless and honest simplicity, related the feelings and desires of his soul; thanking God for the institution of means of grace so suited to the necessities of those who are desirous of "living godly in Christ Jesus."

As a *Man of business*, he furnished an example highly worthy of imitation. In commercial and secular transactions, his native dignity and strength of mind were discovered even before he received his deeper "baptism of the Spirit," by his decided attachment to truth and uprightness, and his utter abhorrence of every thing deceptive, over-reaching, or illicit. From his youth he shunned no labour, nor counted any employment below him, in fulfilling the duties of his station. The contemptible pride, which renders a man ashamed of performing any part of the business by which he earns his bread, never actuated him. Under the influence of divine grace, he rose superior to every minor consideration; and whilst "diligent in business," was "servant in spirit, serving the Lord."

As a *Master*, he was kind, considerate, discriminating, and generous. He endeavoured to promote both the temporal and spiritual happiness of those who were employed in his extensive concerns as a Bleacher: when sick, he visited them in person, ministered to their wants, and directed their minds to God; when they became aged and infirm in his employ, he provided for them, partially or entirely, and in his general conduct was studious to promote their comfort. With him it was a maxim, that it was a Master's duty to inquire, "*How much* will the profits of my trade allow me to give my men?"—and not to ask for *How little* they might be engaged?—which, as he used to lament to the writer of this memoir, is the practice of some men in business. In selecting the persons whom he employed, he always wished, if possible, to have religious characters; and although he met with some who dishonoured their profession, the greater part confirmed him, by their conduct, in the judgment he had formed of the superior advantages of being surrounded by servants who had the fear of God before their eyes.

Considering it to be his duty, as a Methodist, to study in every possible way the interests of the Connexion at large, he thought it proper, a few years ago, to call the attention of the District-meeting, assembled in Manchester, (through the medium of the Superintendent of the Circuit in which he resided,) to a Plan for dividing more equitably, among the different Circuits, the sums required for the support of the Families of our Ministers, so as to relieve the poorer Societies, and thereby facilitate the stationing of the Preachers by the Conference. A similar plan was presented to

the same District-meeting, at the same time, without any previous knowledge of the circumstance, by another respectable Gentlemen. The object, which had been repeatedly discussed in the Conference, and was generally felt to be a *desideratum* in our financial system, was, by these means, brought afresh into consideration, and the result has been highly beneficial, in the establishment of what is now called "The Children's Fund."

Mr. Bealey's last illness commenced in October, 1817, and was attended with symptoms of nervous debility and restlessness, which rendered him incapable of much conversation. But it was fully evident that his heart was engaged with God, and that the prevalent desires of his soul were for more of "the mind that was in Christ," and the gracious influences of the Holy Spirit.—On the Monday before his death, Mr. Robert Martin, who was then stationed in the Bury Circuit, visited him at his own express request: "When I entered his room," says Mr. M. "I found him perfectly recollected and sensible; and, in his religious feelings, much as usual, with the mere variation naturally produced by confinement to a sick bed, and great affliction. He was at the time much engaged with God in prayer. I inquired if he thought the Lord would spare him, and raise him again out of this affliction; or was about to remove him by it to a better world? He answered that he could form no decided opinion as to the event, but intimated a wish to be resigned to the will of God;—and, while I prayed with him, joined in the sacred exercise with great fervour and devotion. The same night, about eleven o'clock, he again wished for prayer. Mr. Jonathan Brown, jun. (his son-in-law,) Mr. James Walker, (a Local Preacher,) and myself, went silently into his room; I went first to his bed-side; he took me affectionately by the hand, and said, with much animation, 'The Lord is come with you; I feel he is.' We all prayed in succession, when his reiterated and audible 'Amen's' fully proved that he perfectly understood what was said, and heartily joined in our petitions. On our leaving the room, he took me again by the hand, and, with much expression in his language and manner, bade me 'Good night,' prayed that 'the Lord might be with us,' and told me that he 'would not give up the confidence in God, which he at that time felt, and the hope he possessed for ten thousand worlds.'"

On Tuesday he appeared to be so much relieved, that even his medical attendants expressed astonishment, and were confident of his restoration to health. But these flattering appearances soon vanished, and on Wednesday it became certain that his end was rapidly approaching. Through the whole of this day, his family sorrowfully observed him gradually sinking into death; and a little before three o'clock, the next morning, (Thursday, Nov. 20,) he sweetly fell asleep in Jesus, without a struggle or a groan.

Scripture Illustrated.

REMARKS ON GEN. xlv. 34, and xliii. 32.

"Every shepherd is an abomination unto the Egyptians." (Gen. xlv. 34.)

"The Egyptians might not eat bread with the Hebrews ; for that is an abomination to the Egyptians." (Gen xliii. 32.)

It may be worthy of inquiry why Shepherds, and the Hebrews *as such*, were an abomination to the Egyptians?

The common answer is: that they tended those animals for the purpose of food, which the Egyptians worshipped as gods.

In reply to this it may be inquired, what proof we have that the Egyptians were idolaters, either in the days of Abraham or of Joseph. Would Joseph as a chief Ruler of the land, have patronised idolatry, or would Jacob have blessed Pharaoh, if an idolatrous King? Nor can it be supposed, if Joseph had been merely a political man, that he would himself have eaten, or ordered as a repast for strangers, meats, which, as food, would have been an abhorrence to the people whom he ruled.—It is further to be considered, that Pharaoh himself, as also his people, (Gen. xlvii. 6, 7,) possessed herds and flocks, which were probably used as food in later and much worse days, (Exod. ix. 3,) or the Israelites would not have pined "for the flesh-pots of Egypt;" (Exod. xvi. 3;) though I allow *beshar* may mean the flesh of birds and fish, and on examination I am disposed to think these alone are intended.

But the aversion of the earlier Egyptians to Shepherds must, I think, be confined to foreigners;—and since the occupation was by no other nation held in abhorrence, we must seek some special reason why it was so by the Egyptians. Some have accounted for this, by the Shepherd Kings, as they are called, who desolated Lower Egypt; and this may perhaps furnish a solution of the difficulty. If I may hazard the conjecture, I agree with those who suppose that the fugitive Canaanites, who fled from the victorious progress of Joshua, (Josh. xi. 23,) were the persons, who, knowing that Egypt was weakened by the devastations and destruction which preceded and accompanied the departure of the Israelites, took occasion and encouragement to attempt its invasion. For though forty years had elapsed, yet it is probable the kingdom had become a prey to intestine divisions, arising from different parties contending for dominion.—But these events being subsequent to the days of Joseph, could have no effect in producing the abhorrence of stranger-shepherds, for which we seek the cause, unless a prediction existed that such persons should prove the destruction of Egypt.

And this I am inclined to think was the case.—The event, if so, justified the prediction; for it was the entrance of Jacob's family

into Egypt which ultimately proved the destruction of the kingdom. But I ground my chief proof on the assertion contained in Heb. xi. 36, that Moses "esteemed the reproach of Christ greater riches than the treasures in Egypt." This, I think, informs us, that the belief which prevailed in the pious part of the family of Jacob, that one of that family should not only be the *anointed* King of his people, but should subjugate the whole earth, was known in Egypt; and it might also be reported that the land of Canaan would first be given to them as an earnest of the entire fulfilment of the promise. The divine revelation, made to Abraham, might early have reached Egypt, though probably in an obscure and mutilated form, yet sufficient to excite a jealousy of foreign invaders, who, it was understood, were to be *Shepherds*.—By the time of Moses it might, from various circumstances, (some of which are related by the Rabbins,) have acquired strength, and become not so much matter of contempt, as of apprehension. The Pharaoh who enslaved the Israelites, and his Successor who withstood Moses, appear to have been chiefly actuated by fear. The word which we rightly translate *abomination*, conveys the idea, not of fear, but of abhorrence or loathing. In the time of Joseph, shepherds are said, not to be feared, but to be abhorred; and since Egypt was then the first of the nations, the idea of being overcome by men unskilled in arts or arms would naturally be abhorred, and indignation, mingled with contempt, would be the disposition to be described.

Pharaoh, by appointing some of Joseph's brethren to superintend his own flocks and herds, manifested his regard and respect for Joseph; and it might also be, that the remembrance of Abraham's character and visit in Egypt (Gen. xii.) was not wholly obliterated.

It is probable, however, that the same word being used in Exod. viii. 26, may have been the reason that the passage now under review has been supposed to have some reference to idolatry.* But we forget that the lapse of between two and three hundred years made a great change in the manners of the people: "A new King arose, who knew not Joseph," nor Joseph's God. That Egypt was then an idolatrous nation can scarcely be questioned; though what we translate gods, (Exod. xii. 12, and Num. xxxiii. 4,) may mean Princes, yet Exod. viii. 16, appears to be decisive that nationally, they were destitute of the true religion. Dr. Winder (*History of Knowledge*) conjectures, that the worship of *Apis*, &c. took its rise from misapprehension of the sculptured memorials of Pharaoh's dream (Gen. xli. 17, &c.) when time had effaced the memory of the facts.

E. M. B.

Wesleyan Methodist Magazine.

* But it ought to have been considered, that in Genesis, Shepherds are spoken of as an abomination to the Egyptians, whereas in Exodus, sacrificing "*the abominations of the Egyptians*," is the expression used by Moses, which must mean some kind of cattle used for sacrifices by the Israelites.

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

SHOULD you think the following short memoir worthy of a place in your useful Magazine, you will gratify many of your readers by giving it an early insertion. ABNER CHASE.

MARY HOLLOWELL, the subject of the following Memoir, was born of respectable parents, in the town of Benton, (now Milo) Ontario county, New-York, January 21, 1806. Her mother has been a member of the Methodist Episcopal Church for many years. Nothing remarkable occurred in the life of Mary, nor did she discover any particular religious impressions, until she had passed her fifteenth year: but being of an amiable disposition, and manifesting a remarkable sweetness of temper, she endeared herself, not only to her fond parents, but also to a numerous circle of friends and acquaintances both old and young. In June, 1821, under a sermon preached in the neighbourhood, she was so far awakened as to discover to her friends that she felt a concern for her soul. For several days she appeared to ponder the subject deeply, and at length from rational conviction drew the conclusion, that it was best to seek and serve God. She accordingly formed the resolution, and from that day forward made it the business of her life. She spent much of her time for several succeeding days in reading, and in prayers and tears, and sought the Lord as one deeply convinced of the depravity of her nature, the necessity of regeneration, and her entire dependence on God through Christ for salvation. On the 3d of July following, our Camp-Meeting commenced in the town of Seneca, near Geneva, which was a season memorable and glorious to many. Thither Mary repaired, not as an idle spectator, but as one earnestly seeking the pearl of great price, nor did she seek in vain. At the close of the day, on Friday, the Lord heard and answered prayer in a very remarkable manner, and many were brought from darkness to light, and were enabled to praise God for renewing their hearts. Mary was one of this happy number, and from that day forward she seemed to realize the truth and propriety of that declaration and exhortation of the Apostle, "Ye are not your own; for ye are bought with a price, therefore, glorify God in your body, and in your spirit which are God's." She seemed to live as seeing him who is invisible, and truly worked while the day lasted. She delighted in the worship of God both public and private, and was a regular attendant on all the means of grace, and an example for sobriety and dutiful respect to her parents. Thus she walked with God, and was enabled to rejoice evermore.

On the 17th of April she was visited with the Measles which were prevailing in the neighbourhood, and although there was nothing apparently alarming in her case at their commencement, yet she seemed impressed with a presentiment that they would terminate her life. And at my first visit after her illness commenced, she said, "I shall never recover from this sickness." I did not then think her case alarming. I however inquired what were her views and prospects in relation to futurity: She replied, "All is well, I feel peace with God, and an assurance of everlasting life." At my second visit, when I entered her room, she reached me her hand and said, "What great reason I have to praise God, that he inclined my heart to serve him in the days of my youth!" By this time the disease had assumed a threatening aspect, and although there was yet reason to hope she would recover, she uniformly declared, "I shall survive but a few days." I therefore inquired more particularly into the state of her soul. She said, "my peace is uninterrupted, I have a view of glorious things before me, I would not exchange my situation for any other on earth." The nature of her disease prevented her from conversing freely; there being a high inflammation of the lungs, and a difficulty of respiration: but whenever she was able to speak, she expressed her confidence in God, and a desire to depart and be with Christ. She spoke with as much composure on dying as she could have done on visiting a friend, and gave directions respecting her funeral in a manner astonishing to all who heard. Thus she continued rejoicing in God in full assurance of hope, until May the first, when it became evident that she would continue but a short time. On that day I visited her several times, and still found her confidence in God unshaken. At evening when I entered her room, she beckoned for me to come to her bed side. I drew near, and she said, "please to sing." I drew back a little, fearing the voice of singing would be too much for her to bear, if it were near: she looked very wishfully and beckoned for me to return to the bed side; I did so, and she said, "I wish you to sit down here, and let us sing together once more on earth." I sat down accordingly, and several being present, we sang,

"How happy every child of grace," &c.

Her whole soul seemed wrapt in the mantle of devotion while we were singing: we then kneeled down to prayer, and the display of the divine presence was unusual, and many who were present will long remember the solemn, awful, and glorious scene. When prayer was ended, she said, "I am waiting patiently, but with longing desire to depart and to be with Christ." She often mentioned the glorious views she had of her future rest. After a short pause she called her parents to her, and took an affectionate and last farewell. She then called her brothers and sisters and gave

them her dying charge ; and then spoke to all in the house, and again expressed her gratitude to God that she had been brought to experience his grace in the days of her youth, and that now she had nothing to do but to die. Shortly after, her sight beginning to fail, she called her mother and inquired the cause : her mother intimated that she thought her dying. She received this information with apparent joy, and said, well, put my hands together, and lay me straight in the bed : they did so, while her mother said, Mary, I know not how to give you up. She looked very earnestly, and said, "O mother, do not say so ! do not hold me back, let me go to Jesus." And at half an hour after three in the morning of May the second, she breathed out her soul to God in this peaceful frame, and without moving even her hands from the position in which they had previously been placed.

So lived and so died Mary Hallowell, aged sixteen years, three months, and eleven days. Her funeral was attended on Saturday the fourth, by a large concourse of people, who testified their respect for the dead while living, by floods of tears. May her example stimulate many, her class-mates in particular, to live as she lived, that their end like hers may be peaceful and triumphant.

Miscellaneous.

For the Methodist Magazine.

THE IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 347.)

To direct the mind in the successful pursuit of knowledge, the *ultimate* object should be fixed. What is the object which a conscientious minister proposes to himself? It is the salvation of himself and those who hear him. Every branch of knowledge, therefore, after which you may seek, must be laid under contribution for the attainment of this primary and ultimate object.

Now as the sacred scriptures reveal the only method of salvation to lost sinners, the study of these has the first claim upon the attention of the ministers of Jesus Christ. Hence they are required to be "able ministers of the New-Testament." To be this, they must be competent 1. To explain ; 2. To defend ; and 3. To enforce the holy scriptures.

I. To explain them. Without undervaluing, in the smallest degree, the luminous and learned commentaries which have appeared in our own language upon the sacred volume, and for which we cannot be too grateful, we say that the best expositor of scripture is scripture itself. To one that has never made the experiment, it would appear surprising how much one part of the sacred volume corroborates and illustrates the other. Every

part mutually explains, supports, and confirms the whole. This being the case, it will be perceived of how much importance it is for a student in divinity to read this sacred book attentively throughout, and that with a continual reference and diligent examination of all the parallel texts and marginal readings, and marking, at the same time, the general design of each writer, in order clearly to comprehend his meaning. This method of reading will abundantly compensate the student for all his labour; and it is such an essential part of a minister's duty, that he cannot hope to succeed in knowing the holy scriptures, which are able to make one wise unto salvation through faith in Christ, without it. It is, indeed, only by reading the scriptures by course, that we can perceive their connection, mutual dependance, and admirable harmony. Even were we to view them as collections of historical facts—and they are certainly the oldest and most authentic history in the world—we must, in order to have an accurate and comprehensive knowledge of their narrations, begin at the first chapter of Genesis, and proceed regularly through all the historical parts of the Old and New Testaments, including the Apocrypha, without interruption. This method will richly repay our labour, not only by enabling us to treasure up a knowledge of historical facts and incidents, but also by giving us a wonderful view of the providential dealings of God with many of the nations of the earth, and with the nation of Israel in particular. The same method of reading ought to be pursued, that is, regularly and constantly, with a continual reference to parallel texts and marginal notes, in all the other parts of scripture, if we would ascertain the precise meaning of the Holy Spirit in these divine writings.

To assist the student, when difficulties occur—and this will always be the case more or less—recourse must be had to commentators of approved merit. And here we have abundant help. But it will be quite sufficient for those to whom these remarks are addressed, to have recourse to Henry, Wesley, Coke, Clarke, and Benson. You need go no further in search of commentaries; but you may add Calmet's, Wood's, and Martindale's dictionaries, Harmer's observations, and Fleury's manners of the ancient Israelites. Do not multiply too many books. Better to study a few choice ones thoroughly, than to rummage through a host of them without understanding any. In the mean time I must remind you again, if you would succeed, you must turn commentator yourself, and frequently write down your own thoughts, not, indeed, with a view to publication, but for your own improvement in biblical knowledge. Buck's Theological Dictionary should be always at hand.

II. We have enemies to encounter. The revelation of God's word has been assailed, and continues to be assailed by malice, by ingenuity, by sarcasm, and in a word, by all the strength of

human genius, learning and depravity. This hydra of opposition must be encountered, and driven from the field, not, indeed, by such weapons as the enemy wields, but by the armour of righteousness on the right hand and on the left. The scriptures must be defended.

To do this effectually it is indispensable to study the evidence of their authenticity and genuineness. This evidence is two-fold, external and internal. The external lies scattered over an immense field, and must be collected from *history*, profane and sacred; from *chronology*, a careful collation of the events and facts recorded in the book of God, with corresponding events and the same facts, recorded in profane authors; from *prophecy*, comparing the prediction with its accomplishment; from *miracles*, distinguishing between genuine and pretended miracles; from *geography*, ascertaining the geographical situations of the places, and shewing that they are accurately described in the sacred scriptures.

The bare mention of these sources of evidence is quite sufficient to evince the vast importance of several branches of science to form the able minister of the New-Testament. It is needless to enlarge upon each of these heads; but as it is the object of these remarks to assist the younger student in pursuing his studies, it may not be improper to mention a few of those authors which will help him upon each of these branches of knowledge.

1. History. Next to the holy scriptures themselves *Josephus* should be read with attention, having the bible always along side of him, that the agreement or disagreement may be noted. His account of the Jewish wars, and of the final overthrow of Jerusalem in particular, is all-important, as it shews the exact fulfilment of many of the predictions, both in the Old and New Testaments, respecting the destruction of the Jewish nation and polity. Next to him are *Shuckford's* and *Prideaux's Connections*; the latter especially should not be overlooked. As a compendium of ancient History, and as having a bearing especially upon the truth of scripture Prophecy, *Rollin's ancient history* is next in importance. To these you may add *Tacitus*, translated by *Murphy*, which is written in such an excellent style, that, while it adds to your stock of historical information, it will give you a knowledge of, and a taste for, elegant composition. But if this be beyond your reach, supply its place by *Goldsmith's history of Rome* and of *Greece*. Though these are but compendiums, yet they contain much useful information in few words, and are therefore the more easily remembered. Tacitus fully confirms St. Paul's account of the wickedness of the Heathen world in the first chapter of his admirable epistle to the Romans; and, without intending it, corroborates the testimony of the Fathers of the church respecting the early existence of Christians in the city of Rome, and thus gives his suffrage to the truth of Christianity.

While on the subject of History, perhaps it may be well to complete the catalogue of authors which it may be expedient to consult for a general historical knowledge; for I would have you thoroughly acquainted with the history of the world, and of the church in particular. But here I am at some loss what histories to recommend. You have had enough of ancient history, unless you add *Gibbon's history of the decline and fall of the Roman empire*: but in reading this, the style of which is so captivating, you are in continual danger of having your judgment biassed against Christianity, and your heart corrupted by the impurity of some of his sentiments. Taking for granted, however, that, by this time, you are able to separate the precious from the vile, and to discriminate with tolerable accuracy between truth and falsehood, you may indulge yourself in this elegant description of fallen greatness. But be sure to guard yourself against the influence of his sarcastical sneers at saints and bishops, and only believe him in earnest when he vouches for historical facts.

With the same caution you must read *Hume's History of England*, and its continuation by Smollet. His infidelity ekes out so often, and his sophistical reasonings, whenever Christianity comes in his way, are so apparent, that, unless your mind be previously fortified with truth, you will hardly escape the contagion of his principles unhurt. With this precaution continually before you, by all means read him. Without any such caution, you may read *Robertson's History of the emperor Charles V.* He unfolds the events of the reformation in a masterly manner, without disguising the truth with the speculations of a false philosophy. By all means make yourself acquainted with the history of your own country. *Robertson's History of America*, and *Bushrod Washington's life of George Washington*, and *Ramsay's History of the American Revolution*, will be sufficient for this purpose, unless you add *Trumbull's history of Connecticut*, and *Parish's history of New-England*. But you may omit all these, if you think best, until you have studied the history of the church. Begin with the Acts of the Apostles, and if Eusebius can be had, take him next, and connect with him Mr. Wesley's translation of the Father's; dip also into W. Cave's *Primitive Christianity*, and Cave's *lives of the Fathers*. An impartial Church History is yet a desideratum in the Christian world, which it is hoped some future historian, divested of sectarian prejudice and partiality, will supply. Mosheim is the best; but he seems to have been more famed for philosophical and historical accuracy than for experimental Christianity; but read him with attention. Wesley's is rather an abridgement than otherwise, and he seems to have trusted more to the judgment of others than to have exercised his own in many respects. His compilation, however, may be consulted with much profit. Milner and Hawes are both so tainted with the peculiarities of their own creed, that the

offensive smell of Calvinism is exhaled from almost every page. Hawes especially, to establish his point, lays an embargo upon all the Fathers before Augustine, the father of his favourite doctrine, and will not allow their testimony, particularly on points of theology. But as it is necessary to look at error sometimes in order to heighten the value and beauties of truth, you may read both Hawes and Milner, always recollecting that implicit confidence is not required in any human authority.

As a Methodist preacher, you must acquaint yourself thoroughly with every part of the history of Methodism, from its commencement to the present time. In this department you have materials enow, furnished by both friends and enemies, to work upon. The journals of Messrs. Wesley, Coke and Asbury; Myles' Chronological History, Crowther's Portraiture of Methodism, and Lee's History of the Methodists; Wesley's, Fletcher's, and Coke's lives; and the British and American Minutes of conferences, will furnish you with a full and complete history of Methodism from its infancy to its present state of maturity.

In the study of Ecclesiastical history, we are not to look only for historical details of facts, and to watch the various ramifications of those heresies with which *the church* has been afflicted; but also to detect the depravity of the human heart, by following it into its various labyrinths of error and vice; to mark the weakness and strength of the human judgment in its pursuit after truth; and likewise to witness the alternate triumph and depression of pure and undefiled religion, and to look with admiration at the wonderful displays of divine grace and mercy towards his people, particularly in their various sufferings. Another very important object in this department of study is, to ascertain the primitive mode of church government. Here you will be led to notice, in the progress of Christianity, the gradual departure of the church from Apostolic simplicity and purity, and to contrast, during the period of the Reformation, the various modes which were adopted, and the arguments used in defence of each. Too much accuracy of discrimination, and attentive examination of the conflicting opinions of different authors, cannot be bestowed upon this subject with a view to this object; and, it is presumed, that the more profoundly it is investigated, the less will be our bigoted attachment to any particular form, and the more moderate our tone of censure towards those who dissent from us and from each other. This effect may be produced without any diminution of our zeal for primitive order, or any wavering respecting our adherence to our own particular mode. A censorious bigotry is rather the mark of want of thought than of a well informed mind upon this subject. These remarks are designed to guard you against an over positive air when you discourse upon this subject, and to shew the necessity of profound research in order to settle your mind upon a solid and catholic basis.

As the life of Christ is intimately connected with the history of the church, perhaps it might be thought that I should recommend this to your consideration. As it is recorded in the four gospels, I recommend it with all my heart. But all paraphrases upon them, which profess to be histories of Christ, are not worthy of the time you must consume in reading them. They dwindle into insignificance when contrasted with the simple, energetic, and concise narratives of the inspired evangelists. By reading these in *harmony*, you will derive more satisfaction and solid benefit, than you would from a thousand paraphrastic details of human composition. The simple manner in which the evangelists introduce Jesus to our notice, trace his progress through life, and the artless story of his tragical sufferings and death, and of his triumphant entry into heaven, need not the varnish of human eloquence to add to their native force and beauty.

In the present day, when such mighty exertions are making in every part of the Christian world, for diffusing the renovating influence of Christianity by missionary and bible societies, you should acquaint yourself with the history of these institutions, and thus mark the progress of gospel truth and holiness. This will enlarge the heart, and excite a spirit of prayer, and animate your zeal for the prosperity of the sacred cause in which so many are engaged. Is it not a shame for a minister of the gospel to be ignorant of the operations of those societies which have for their object the restoration of man to the image of God! A comprehensive knowledge of the *past* and of the *present* transactions of the church, will enable us to form a judgment of the probable results of the several causes which are at work, and thereby teach us how to act, what means to apply, to warn, to rebuke and to exhort with all long-suffering and patience. Thus much for history.

One remark is necessary to prevent misapprehension. It is not meant that you should, while increasing your stock of historical knowledge, confine yourself solely to history. Whatever particular branch of knowledge you may pursue, you will devote more or less of time every day to the study of the doctrines and precepts of the gospel; and the whole must be mingled with unceasing prayer to God. "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given him."

(To be continued.)

MINISTERIAL HEROISM.

THE late Rev. J. W. Fletcher, of the Methodist Episcopal Church.—"His *courage* and *intrepidity* were very remarkable. There is an anecdote related by his biographers on this subject, so striking, that I cannot resist the temptation of presenting it to your

readers. Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done ; and as a proof, exhibited the draft under De Gons' own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then after some remarks, putting it into his pocket, said,—“It strikes me, young man, that you have possessed yourself of this note by some indirect method, and in honesty I cannot return it, but with my brother's knowledge and approbation.” The nephew's pistol was immediately at his breast. ‘My life,’ replied Mr. Fletcher with perfect calmness, ‘is secure in the protection of an Almighty Power ; nor will he suffer it to be the forfeit of my integrity and of your rashness.’ This firmness drew from the nephew the observation, that his uncle de Gons, though an old soldier, was more afraid of death than his brother. ‘Afraid of death!’ rejoined Mr. Fletcher ; ‘do you think I have been twenty-five years the minister of the Lord of Life, to be afraid of death now? No, sir: it is for *you* to fear death. *You* are a gamester and a cheat, yet call yourself a gentleman ! *You* are the seducer of female innocence, and still say you are a gentleman ! *You* are a duellist, and for this you style yourself a man of honour ! Look there, sir ; the broad eye of Heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell.’ The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation ; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and, after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many promises on the other. The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by

this anecdote. It deserves to be put into the hands of every self-styled 'man of honour,' to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley!"—*Christian Observer*.

RELIGIOUS LETTERS.

(Continued from page 349.)

LETTER II.

To Mr. Joseph Lyon, Essex County.

DEAR SIR,

YOUR favour of the 22d ultimo I have received, and with you I am entirely of opinion that most important, as well as arduous, is the work of the Ministry; and though teachers of religion often disagree in their mode of preaching the gospel, yet we must presume the end aimed at by all of them who are men of piety, is to advance the divine glory and the salvation of souls, whatever may be their diversity of sentiments respecting several particulars of the Christian Faith: A sincere and laborious servant of Christ, therefore, merits our esteem, though we cannot perfectly agree with him in opinion. This is a sufficient basis for my love to faithful ministers of every denomination; and, with sincerity, I wish this particular was duly considered by all the ambassadors of the "Prince of Peace:" And I also am most desirous that the servants of Christ, in preaching the gospel, would ever keep the great objects of their ministry in view, and be more zealous to win souls to Jesus, than to gain proselytes to their particular code of faith, or distinguished tenets.

When I began to preach the gospel, I endeavoured to obtain a just idea of it, without regard to any man's notions concerning it: and though I do not mean to mention here all the conceptions I have of the doctrines of Christ, I shall observe, that I think it is incumbent on me, as a teacher of religion, among other things, 1st. To declare to men their fall from a state of innocence; and that, in themselves, they have no ability to regain that moral excellence which they lost, nor to obtain the divine favour and affection. 2d, That Christ hath not only made an atonement for our sins, but also merited for us eternal life. 3d, That through the aids of the divine Spirit alone, and the means of grace, we are enabled to accept of salvation as offered in the gospel; and obtain newness of heart, or a qualification for celestial enjoyments. 4th, That every person to whom the gospel shall be preached, who shall die impenitent, will be most justly condemned; he giving the preference to death when life was offered to him.

Numerous are the texts which might be adduced to support each of these particulars, but for the sake of brevity, the following only shall be noticed: 1st. "O Israel thou hast destroyed thyself; but in me [only] is thine help." Hos. xiii. 9. 2d. Christ Jesus, of God, is made unto us wisdom, and righteousness, and sanctification and redemption," 1 Cor. i. 30. 3d. "Without me ye can do nothing." John xv. 5. "No man can come unto me except the Father which hath sent me draw him," *ibid.* vi. 44. 4th. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," John iii. 19, "Ye will not come unto me that ye might have life," *ibid.* v. 40, "How often would I have gathered you together, as a hen gathereth her chickens under her wings, and ye would not. Behold!" as a consequence of your impenitence, "your house is left unto you desolate." Matt. xxiii. 37.

As sinners, therefore, who shall not be converted, will be without excuse, for their infidelity, it may, I think, justly be said, that "God requires no impossible thing of them;" or, in other words, when he calls men to salvation, he affords them the means of salvation: And it also follows, I conceive, that we are warranted, not only to declare to sinful men, the nature and necessity of regeneration, but likewise to enjoin them to "wait on God for it;" or to make use of that grace which he affords them to attain it.

Evil men are frequently called on, in scripture, to repent of their sins; to believe in Christ, and to become holy. This implies their moral agency; and that notwithstanding the necessity of divine grace to their participation of the benefits of our Lord's Passion, they are considered as rational creatures; capable of "choosing either death or life, when set before them." Indeed, if they are to be *altogether passive* in their salvation, wherefore is the gospel preached to them; or why were they formed with ears to hear, and understandings to discern? Wherefore are their hopes and fears so pathetically addressed by the Almighty and his Prophets; by Christ and his Apostles? And wherefore are they called on to "Seek the Lord while he may be found;" to "Strive to enter into the strait gate;" and to "work out their salvation with fear and trembling?"—The doctrine of a future judgment; of rewards and punishments; and the idea we have of virtue and vice, are clearly expressive of our freedom of will: And who, in truth, that attends to his *own actions*, can deny this fact?—If we were not moral agents, how could we resist the strivings of God's Spirit with us? Or with what propriety could a discrimination be made between the impious Jews and the impious inhabitants of Sodom and Gomorrah, in the day of public justice? Or how could our Saviour justly upbraid the people of Capernaum for their non-improvement of the peculiar privileges they enjoyed, and affirm, that "if the mighty works had been done among them,

had been done in Sodom," it would not have been destroyed by divine vengeance?

When we admit the moral agency of sinners; that though they cannot do any thing of themselves, to effect their salvation, but that "through Christ strengthening them they can do all things," we perceive the possibility of our being instrumental to "pluck sinners as brands from the burning," and, therefore, have hereby a great excitement to diligence in our high and holy calling; knowing that, as on the one hand, if we "shall turn many to righteousness, we shall shine as the stars for ever and ever;" so, on the other side, if any souls shall be lost through our sloth or unfaithfulness, we shall be responsible for them: And admitting our freedom of will, we perceive too the justness of those expressions which compare the Christian life to a race and to a warfare; and the propriety of investing "him that overcometh," with the palm of victory and the crown of glory.

Until I shall be convinced that these, and other particulars of a similar nature, are not true, I shall esteem myself in duty bound to offer salvation through Christ to all men, indiscriminately, to whom I preach; to declare that God "requires not impossibilities," nor any thing unreasonable of the unregenerate; and that those will be without apology, who hear the "glad tidings of salvation," and do not properly regard them; there being a sufficiency of grace afforded to every person, to enable him to obtain an interest in Christ.

It is said that our Redeemer "tasted death for every man;" that "he is the propitiation for the sins of the whole world;" that "God is no respecter of persons;" that "he tempteth no man to evil;" that we "shall never be tempted above what we shall be able to bear;" that the Father of Mercies "delighteth not in the death of a sinner, but would rather he should turn from his wickedness and live;" that "God would have all men to be saved and come to the knowledge of the truth;" that the wicked "harden their own hearts;" and that "the god of this world blinds the eyes of those who believe not."

I cannot; I dare not preach contrary to these, and numerous other texts, to the same purpose. Soon must I render an account to my divine Master of my stewardship; and that I may do this with joy, I mean to preach the blessed gospel in *that simplicity* as it was *delivered* by its sacred and most merciful *Author*; without regard to the opinions of any men whatever, farther than their sentiments are agreeable to the word of God; and of this, in the present instance, I must be the judge; though I profess ever to be ready, not only to hear the voice of truth, but duly to revere it; to relinquish my present opinions of the doctrines of the gospel, if I can be convinced these opinions cannot be maintained by scripture.

And, as a private Christian, let me entreat you, dear sir, to be *wholly divested* of the *prejudice of education*, and to embrace truth

whenever you perceive it ! Be not in bondage to the system of religion of any man, nor assembly of men. Examine the doctrines you believe, not by a *few texts* of sacred writ, *unjustly interpreted*, to favour some favourite hypothesis, but by the *whole tenor* of the divine word ; by the *genius* of the *gospel*, which brings "glad tidings of great joy to all people," and by the *ideas we should have* of the *attributes* of the *divine being* !

I am grieved to observe so few persons superior to the prejudices of education, and who have resolution to think for themselves, in matters of religion. The greater part of mankind die in that faith which they first imbibe ; whether it be that of Zoroaster or Mahomet ; Pagan or Christian ; of the church of Rome, England, or Scotland. But let us, for our religious principles, (if we have not done it,) first examine if the Scriptures are divine ; and if convinced they are so, receive the *evident and clear* doctrines which they *inculcate* ! And, by the grace of God, resolve, with firmness resolve, not to be Christians in word and in name only, but in deed and in truth !

My paper admits only to assure you, that I am, with esteem, dear sir,

Your Christian Friend,
and humble servant,

Newtown, Dec. 13, 1782.

UZAL OGDEN.

(To be Continued.)

YELLOW FEVER.

THAT the government of God extends to all causes and events, both in the natural and moral world, is a prominent truth of divine Revelation. We except, indeed, the *production* of moral evil from the agency of God. But though he produce it not, yet is His government concerned in checking, overruling, and directing its ultimate object according to His own good pleasure—"The wrath of man shall praise Thee, and the remainder of wrath thou wilt restrain." While we thus recognize the hand of God in the various events which transpire, we are equally sensible that He effects the purposes of His infinitely wise and adorable Providence through the intervention of secondary causes ; and that these causes often operate so secretly as to elude the grasp of human philosophy, and to baffle the efforts of the most critical research. And while we are led to adore the inscrutable mysteries of the divine government, we would guard ourselves, most scrupulously, against interpreting every or any particular affliction as a special visitation of divine indignation. That *individual* afflictions are not distinctive marks of God's displeasure, is most evident from scripture : but that *national* calamities are punishments for *national sins* is equally evident ; and, from a parity of reasoning, those calamities which are restricted to cities only,

may be considered as the visitations of divine judgment, on account of the sins of their citizens.

For the truth of these remarks we need only refer to the dealings of God with Pharaoh. When his tyranny and obstinacy were such as to require the interference of Omnipotence to humble his pride, and to effect the deliverance of Israel, the most awful signals of God's holy indignation were displayed; and though He was not dependent upon any means to effect His wise and holy purposes, he used the Rod of Moses as the chosen instrument for producing the plagues of Egypt; and the plagues themselves were brought to pass through the agency of the elements of nature. Darkness, death, frogs, the waters turned to blood, &c. each in their turn, under the controul of an Almighty energy, contributed to the punishment of the Egyptians, while the Israelites were preserved by the immediate agency of God.

However ingeniously we may speculate upon the natural causes of disease, and however true may be our speculations in regard to the immediate or proximate cause, we must not forget that nature and nature's laws are subject to the controul of Him that made them. All the agents of nature are at His command. And His agency may be as visibly seen in the punishment of evil doers, when the secondary causes may be ascertained by philosophical inquiry, as if it were inflicted by the ministry of Angels. Indeed, the earth, air, fire, and water, are but the *messengers* of His will, and, when He sees fit, may be employed to inflict the penalties of His law upon its violaters.

That this doctrine may be applied to the *Yellow Fever* which now prevails in our city, must be evident to every reflecting mind: and that too, without any disparagement to the theory which attributes its origin to a pestilential atmosphere or to the introduction of the infectious effluvia by a merchant's ship; for allowing the immediate cause of the disease to exist in the impure state of the atmosphere, occasioned by putrefaction in the earth, from burying grounds, &c. from whence spring noxious exhalations, which create a fitness to unite with the imported infectious effluvia, still the doctrine of a providential interference remains unimpaired. All these causes and effects are under His management and controul. The Scriptures affirm "that Herod was smitten by the Angel of the Lord, because he gave not God glory; and he was eaten of worms, and gave up the ghost;" while his biographers, who only judged from visible effects, and did not acknowledge the finger of God in vindicating His injured rights, say that he died of a nauseous disease, so offensive to his friends that they shunned his presence.

Admitting this to be a just view of the subject—and it must be so admitted by every believer in divine revelation—our duty is obvious—It is to confess our sins—to acknowledge the hand of God—to deprecate His wrath—and to beseech Him, for Christ's

sake, to be merciful unto us, and to turn every one of us from our evil ways.

How alarming the present state of our afflicted city ! The *Fever* made its appearance at the south west angle of the city about the 1st of August, and has gradually enlarged its boundaries and multiplied its victims, until the lower part of the city, from the battery to St. Paul's Church, on each side of Broadway, and up Pearl-street to Chatham, is nearly deserted. It is stated that, from seventy to eighty thousand inhabitants have fled, some into the upper parts of the city, some into various parts of the country, while most of the merchants have located themselves in Greenwich Village. From the official reports of the Board of Health, there have been nearly two hundred cases reported, most of whom have died. Though this number may appear small, considering the extent of the alarm, yet it should be recollected that the removals commenced so early, and became so general, from the infected district, that there were not found many subjects to feed upon. How melancholy the deserted part of our city ! Silence reigns, where a little before every thing was alive by the activity of our citizens. The extent of the distress which must result from this calamity, can hardly be calculated. Many, whose active exertions did only secure a comfortable sustenance, thrown out of business, must be reduced to poverty, and others will be so reduced as not to be able to meet the demands of their creditors, and must fail of course. The sad tale will doubtless be better told next winter, when the wants and distresses of the poor shall salute the ears of those benevolent spirits, whose now scanty means will not enable them, as usual, to extend the hand of benevolence. But we will not anticipate events. "*Sufficient unto the day is the evil thereof.*"

Amidst this confused and melancholy scene we cannot but raise a sigh to heaven—and anxiously inquire, What is the cause of this sore evil ? That we believe it to be a just judgment of God, will be perceived by the preceding observations. But "*He doth not willingly afflict the children of men.*" Look then, at the moral state of our city—a city professedly religious and Christian. It is, indeed, with gratitude to God that we record our belief that there are many very pious souls in New-York, who live in all good conscience. But amidst all our zeal for religion, in Bible, Missionary, and various other religious and charitable societies ; amidst all our Churches, ministers, ordinances, sabbaths, and other days of devotion ; an awful forgetfulness of God evinces itself among a great proportion of our fellow citizens. We cannot but remark a transaction which took place in this city no longer ago than last summer. Several Clergymen, with a view, if possible, to aid the civil magistrates in suppressing the shameful vice of Sabbath breaking, which they saw increasing to an alarming extent, invited a meeting at the City-Hall, and requested the co-

operation of their fellow Christians in this work. Mark the result ! On the day appointed, the room in which they were to assemble was pre-occupied by those unfriendly to the measure, who, in a tumultuous manner, passed resolutions hostile to the pious intentions of the persons above-mentioned. To the utter disgrace of the Christian portion of the community, the scheme was, after a few abortive efforts, abandoned. So, in a Christian land, where Houses are dedicated to the honour of Jesus Christ, no efforts may be used to suppress Sabbath breaking, except what the feeble arm of civil law, a law almost dead for the want of an energetic arm to execute it, must do. Look ! and acknowledge the hand of God. These very people, who boldly and daringly disavowed their obligation to obey God, or to recognize His authority in demanding a respite for one day in seven from servile labour, are now flying in all directions from the avenging hand of God. Their pleasures must not be interrupted by the Sabbath ! God now interrupts them in a way that they can neither elude nor resist ! The writer of this article may seem severe ; but he only speaks the honest sentiments of his heart—Sentiments inspired by the all-pervading and all-comprehensive truths of Christianity. While he deprecates the wrath of God, and most feelingly sympathizes with the unhappy sufferers in the present calamity, he cannot but notice the Hand of an avenging God, in these awful signals of His holy indignation.

In addition to this open contempt of the authority of God—could we—Oh ! my soul draw back from the affrighted sight—Could we enter the houses of ill-fame with which our city (alas for us) abounds, and see sensuality deified on the polluted altars of Venus—Could we pourtray the scenes of lewdness, adultery, fornication, drunkenness, swearing, lying, and almost every species of profanity ! Could we draw aside the curtain, and drag to public view the secret intrigues, chicanery in merchandizing, the pride of wealth, of character, and, what may seem paradoxical, the pride of benevolence, in which the self-consequential philanthropist sits enthroned to receive the incense of adulation from an ignorant multitude—Ah ! The heart sickens at the prospect, and cries out enough ! Where shall the flood find its bounds ! Stop, good Lord, and let the destroying angel sheathe his sword.

As before said, our duty is obvious. We must repent. God must be confessed, acknowledged, and glorified ; for though the present calamity may be averted, unless reformation succeed, another will follow in its train. May God let his voice be heard—Or rather may the people hear when He speaks, before iniquity prove their ruin.

New-York, Sept. 20, 1822.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

RISE AND PROGRESS OF RELIGION IN OHIO, AND WESTERN PART OF VIRGINIA.

(Continued from page 353.)

No. 11.

WE next follow on with the settlements in the eastern part of Ohio and western part of Virginia. In order to grasp as much as possible in a small compass, we must take, as the first settlers did and the preachers also, the district of country by water-courses. First then, *Little Kenawha and Muskingum Districts*; so denominated by us on account of the two rivers of those names. William Beauchamp, (father of our William Beauchamp of Mount Carmel) and Rees Wolf, two local preachers from Monongahela waters, with a few members of society, having settled on the Kenawha river, by letters and petitions to their friends and their preachers in the Baltimore Conference, represented their distressed situation and called for help. Accordingly in the spring of 1799, Robert Manly, a man of God, and well qualified for the task, volunteered his services and was sent to that part of the work; he continued there about nine months, and formed two circuits which extended on the Ohio river from thirty to forty miles, and up the Kenawha thirty miles, and up the Muskingum about forty miles, on the opposite side of Ohio river; he found scattering members on both sides the Ohio; there were several souls awakened and converted this year, and ten or twelve small societies formed. These circuits have been subsequently divided. Mr. Manly died after passing through many afflictions, in 1810. On the 21st. December of this year, his funeral sermon was preached by the Rev. James Quinn, from 2 Cor. v. 1, who remarks, "that he sustained the afflictions of life, and bore up under the agonies of death, like a Christian; and he has gone to realize the truth of our apostle's words, 'our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' For the purpose of preaching the gospel to the lost and miserable sons of men, he left his relations and his home, and became a pilgrim and a stranger in the earth. He was a faithful itinerant preacher for seven years or more. His travels were extensive, and his sermons were delivered 'in the demonstration of the Spirit and of power.' He was not a flowery preacher, but he was plain and energetic. He felt the importance of his subject; and of course his sentiments were clothed in the language of feeling. It was a rare thing for him to have an unfeeling congregation; for the ardour of his soul was communicated to his hearers. The labours of this man of God were not in vain, for the Lord owned his ministry in the happy conversion of many sinners." The writer became acquainted with this faithful servant of the Lord some months previously to his death. He was an amiable man, a devout Christian, and a zealous minister. His last words were to this import: "The master is come and calleth for thee. Oh Glory! Glory!"

In the spring of the year, 1800, that pious man of God, Mr. Lastly Mathews, was appointed to Kenawha circuit, and Mr. Jesse Stoneman to Muskingum circuit; both circuits were enlarged this year, so that in the fall Mr. James Quinn was sent by Mr. Daniel Hitt, the Presiding Elder of Redstone district, to assist Bro. Stoneman. The circuit was then still further enlarged; the college townships on Hockhocking, where *ATHENS is now situated*, were taken in and societies formed. In the bounds of these circuits, viz: Kenawha and Muskingum, at least eight young men have been called and raised up as itinerant preachers. Both Kenawha and Muskingum have again been subsequently divided and formed other circuits, Marietta, Athens, &c. &c. Through this district of country has the writer trailed the venerable Bishop Asbury in one of his excursions in 1810 to visit the obscure part of the country (Kenawha) as he jocosely remarked to me "that

the people might see and know their superintendent," for he remarked, "the shepherd ought to know the flock, and the flock the shepherd;" indeed, said he, they ought to know what man it is that governs them, and I went near one hundred miles out of my way to see them.* Oh Asbury! The inhabitants of these hills and mountains will long make mention of thee!

The second point, Hockhocking. In the winter of 1800, James Quinn ascended the Hockhocking from the College townships to this settlement, where *New-Lancaster now stands*, and there found a small class that had been joined by the advice of Edward Teal, an old class-leader, formerly of Baltimore county, Md. who was then preparing to move his family to Hockhocking: there were two exhorters among these settlers, J. Spurgion and N. Bright. Brother Quinn reported the state of the country and the people at the Baltimore Conference in the spring of 1803, and Bro. A. Shinn was sent to this part of the country, who formed a large four weeks circuit, and raised fourteen or fifteen classes. Mr. J. Quinn was sent on in 1804. From this small beginning the following circuits have been formed, viz: Hockhocking, Pickaway, Columbus, Fairfield, Granville, Knox and Muskingum. Old Father Teal still lives, though in his 85th year, having received and lodged the Methodist preachers, first in Baltimore near fifty years ago, again in the backwoods of Pennsylvania more than thirty years ago, then in Ohio eighteen years last past. The venerable Bishop Asbury was his friend, used to visit his house in each place, and considered himself at home. The work has kept pace with the settlements, and has extended back on the Muskingum its tributary streams, and the waters of the lake to Lake Erie, including several circuits. In consulting the map of this part of the country, the reader, no doubt, will be astonished at both the rapid population of the country, and the progress of the work in the wilderness!

The third point, Guiandot. An old man by the name of Miller, (a member of society from Washington county in Pennsylvania) had settled near a place called Green Bottom, between the Big and Little Guiandots, and seeing the deplorable state of the people, his pious soul was grieved, and he got a petition signed by near one hundred persons of every sex and character, and sent it to some of the preachers in the Redstone district. The result was that some time in the year 1803, William Steel, (then a travelling preacher belonging to the Baltimore Conference) went to explore and report the state of the country. Thus this country was provided for by the Baltimore Conference. This circuit has spread and enlarged, so that there are now four circuits, viz: Guiandot, Great Kenawha, Big Sandy and Little Sandy. The two former in Virginia, the two latter in Kentucky; and at least three travelling preachers have been raised, one of whom, Samuel Demont, has already finished his work. He was a young man of deep piety, of good natural and acquired abilities, and an excellent preacher. His name will long be held dear among those with whom he laboured. He was truly an ornament to the connexion, and his loss was severely felt. He died on his way to the Conference, among strangers, (1820;) but no doubt soon found a happy admission among those whose company he had long sought; the saints of light!* Old Brother Miller lived to see his wishes crowned with success, and multitudes assembled in his settlement at the quarterly and camp-meetings, singing the songs of Zion, and kneeling round the Lord's table as spread in the wilderness. Brother J. Quinn says, that the last time he saw him, he was leaning, like Jacob, on the top of his cane, and saying with Simeon, "Lord, now lettest thou thy servant depart in peace according to thy word: For mine eyes have seen thy salvation."

The fourth point, Beaver and French Creek. In the year 1799 or 1800, Mr. Peter B. Davis was sent out from the Baltimore Conference to form a circuit on Beaver River and Chenango, where a few members of society had settled, among whom was our much esteemed friend and beloved brother, Bishop Roberts, then a private member and not long married, with a pretty large family connection, all of whom were either Methodists or friendly to the cause. Brother Davis succeeded in collecting the scattered members and establishing classes, and returned to the next Annual Conference a large four weeks circuit, which has since been enlarged, divided, and sub-divided into several circuits, embracing all that part of the state of Ohio called the *Connecticut Reserve*, with several of the western counties of Pennsylvania lying between the Ohio and Lake Erie.

* See account of his death, *Minutes Conferences*, 1821.

In the fall of 1800, Joseph Rawen made an excursion toward the head of French Creek, and visited Meadville, Waterford, and Presque Isle, formed the plan of a four weeks circuit, and in the spring of 1801, Joseph Shane was sent to Chenango and James Quinn to Erie circuit; the latter circuit has since been enlarged, divided, and sub-divided, so as to cover all the territory lying between the Alleghany river and Lake Erie, extending down Lake Erie into the state of New-York. In the latter part of this year, Thornton Fleming, the Presiding Elder of Redstone district, made a visit through these circuits, and his visit was made a blessing to the young preachers then on those circuits and to many of the people. In this year also Bishop Roberts began to exercise the gift of exhortation in the societies, and was useful, and the next year was sent to the travelling connexion. Since that time the Lord has raised up and sent out several useful itinerant preachers within the bounds of this part of the work. Hence then the reader may well judge how much credit is to be given to the report of certain missionaries who represent the western country as in an almost Heathen state, and the people without the stated means of grace!

We have now passed over a vast extent of territory, once a howling wilderness, now converted into fruitful fields. The work has been great and glorious through this country generally. We have not reported in our sketches any facts without proper authority. They are well founded as we have them from *living witnesses*, or from what the *writer's eyes have seen* or his *ears have heard*.

That the preachers suffered much in forming those *new* circuits is unquestionable; having often to swim the deep and large creeks on their horses, and to ride from twenty to thirty miles through the wilderness from one settlement to another, and not unfrequently had to take up their lodgings in the woods, amidst the howling wolves and screaming panthers. It was no uncommon occurrence for the *scattered* members of the society, on hearing of a preacher, to travel ten or twenty miles through the woods *along the surveyor's lines*, to invite him to their cabin, and mark for him a way by *blazing* the trees, as they call it. We have *seen* them mount the stand to preach the word with burning *fevers* and trembling limbs!

In the year 1809, Richard M'Mahon, brother to William, James and John M'Mahon, a young man of deep piety and very promising talents, was employed (in the interim of Conference) by the Presiding Elder of Muskingum district, and after travelling with great acceptability and success for one quarter on the Fairfield circuit, went by the request of the Presiding Elder to Knox circuit, in order to supply some lack of service, and enlarge the circuit by taking in some new settlements on Owl Creek and White Woman, branches of Muskingum river. After travelling for near six months, he fell a victim to the fall fever, so prevalent and so fatal among the early settlers on the western waters. He died triumphantly victorious in the Lord, at the house of David John, in September. His body was lodged in the silent ground in the midst of a solitary forest, "and not a stone" to "tell where he lies;" but his name is yet had in remembrance.

A singular circumstance. There was a camp-meeting on Sinking Creek, a branch of the Muskingum, held about this time, which was attended with extraordinary displays of divine power, in the conviction and conversion of many souls. One case is well worthy of notice. A gentleman of deistical principles, Col. G——t, concluded to attend the meeting with his family, rather for amusement than otherwise. Sabbath evening when many appeared to be under awakenings, came forward to be prayed for, Col. G——t thought it a favourable opportunity from what he had seen to get a drunken neighbour of his reformed. He went to him and told him, that as there appeared to be much good doing among these people, he had better go up with the *mourners*, as they called them, and try if he could not get converted too; and, as he informed the writer, he was sincere in his request; for I, said the Col. liked the man as a neighbour in other respects, but wanted him cured of his drunkenness, and wished him to believe in the reality of the work, though I did not believe in it myself. After some persuasion the man consented to go, provided the Col. would accompany him, which he did, and led him up, told the preachers his errand, and requested them to pray for that poor man. Upon which they all kneeled down, when the poor man in an agony held the Col. who had kneeled with him, and requested him most earnestly to pray for him—I never, replied the Col. prayed in my life! The earnest look and agony of the man fastened an arrow of deep conviction in the heart of the poor Deist, and Deist and drunkard alike were now prostrated on the ground. Here

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the Col. continued all night, and found peace and joy in the morning. Some short time after obtained a clear witness of his acceptance in the beloved and joined the church, and has continued ever since steadfast in the faith! The writer became acquainted with him soon after his conversion, and has seen him deeply affected in the relation of this part of his experience.

THEOPHILUS ARMINIUS.

Mount-Carmel, Illinois, April 24, 1822.

REVIVAL OF RELIGION ON NEW-ROCHELLE CIRCUIT.

DEAR BROTHER,

I feel it my duty to give you a short account of the work of the Lord on this circuit the last year.

In all our regular appointments but one, we have some additions, and large and attentive congregations. But the greatest work of God has been in Rye, Sawpit, New-Rochelle and White-Plains. At Rye, it commenced the Sabbath before the Camp-Meeting in August last, on Long-Island. The first subject was a young man who had taken the farm of Brother Ezekiel Halsted. He was brought up among the Presbyterians in Connecticut. When he came to Rye, he knew but little of Methodist doctrines. The Sabbath before the Camp-Meeting, while hearing one of our preachers, he was made to see himself a sinner, and to feel the need of a Saviour. The distress of his soul so increased, that on the second or third day of the Camp-Meeting, he ventured to attend it; he had been there but a short time when he found the Lord a *sin-forgiving* God. Many who came to this meeting in a careless and heedless state of mind, were awakened to see their lost state by nature, and returned from the meeting in great bitterness of soul. We now held our meetings from two to three times a week, and more or less were brought to feel a *sense of sin forgiven* in every meeting.

Our Quarterly-Meeting was held in October, in Rye; and being disappointed in not having Brother Sandford with us on Saturday, Brother J. B. Matthias preached: on Sabbath Brother Woolsey, from Josh. ii. 12, and surely the Lord gave us a true token. Before our meeting closed, we had forty souls around the altar, who had come from different parts of the circuit, crying for mercy; and glory be to God, five were happily converted, and since, the principal part of them, have found peace. This we called, an *old-fashioned* Quarterly-Meeting. Indeed, such an one had never been known on this circuit before. I hope it will not be the last of the kind.

On Sabbath, after brother Woolsey had preached, as he commenced his class-meeting, a young man came to his father and fell down upon his knees before him, saying, *pray for me! pray for me!* The house seemed to be filled with the glory of the Lord. He has since joined our church, and proves faithful to his God.

Sawpit, a place about two or three miles from our church in Rye, was proverbially wicked. Here we had but a few members, and the prospect was so gloomy last year that the preacher thought it not expedient to preach in the place. He therefore joined all that were here to the Rye and King-street classes. The 5th of August, I went and preached to them; and being a stranger, there was a large congregation, and the Lord was with us of a truth. I left another appointment in four weeks from that time. In the meantime, curiosity led some of them to go to Rye, to see what was doing there; and the Lord met them in such way, as to cause them to cry aloud for mercy. We then held meetings in this place statedly, and the Lord wrought powerfully upon the minds of the people; some of the most profligate have found the pardoning mercy of God. In Rye and Sawpit upwards of forty have made a good profession of the faith of Jesus.

The next place in course, is the White-Plains. This work has been as great as any I have ever witnessed. In this place there were many of the strong men of Israel who were able and willing to help.

I understand that the first appearance of this work was under a sermon preached on Romans ix. 26. This will be remembered in eternity by many. This was on the 15th of January. The 5th of February, after preaching in the evening, an invitation was given for all that wished the prayers of God's people to come to the altar and kneel down; but this being a new thing among them, (as it had

never been done in this meeting-house) they all kept their seats for some time; but glory be to God, after fifteen or twenty minutes passed in exhortation and invitations, eleven came to the altar, with streaming eyes and bleeding hearts, each one crying, Lord have mercy on me a poor sinner. Before we left the house, two souls arose and said, that God, for Christ's sake, had forgiven their sins. It is impossible to relate all the particulars of this work; but I cannot forbear mentioning one instance or more. Two sisters came to the altar one evening to be prayed for, soon one of them seemed to be in an uncommon agony, and would not be comforted, crying out, must I go to Hell! In this situation she left the church. The next morning I went to her father's to see her, and was informed, she had not slept any through the night, as she said, for fear she would wake up in hell before morning. We joined in prayer; but oh the distress of her soul; I never saw any thing to equal it in any revival I have ever witnessed. The agony of her soul was such, that her very countenance was manifestly changed, her eyes were bloodshot—her language was, "I did not think I was so great a sinner; I have sinned against light and knowledge; must I go to hell!" I answered, you need not go to hell, for Jesus came to save sinners and will save you, if you believingly cast your soul upon him. She then cried out, "Must I go down to hell? O the flames—the flames—the flames, must I go down to hell?" I strove to comfort her with the promises of the gospel, but all seemingly in vain. After about three hours praying with her and others, who were in great distress, she seemed more calm and collected. I said to her, can you not trust that Jesus who has done so much for you? Trust in him, and he will come and bless you. Her countenance changed in a moment to a pleasant smile. I asked her how she felt. She said, "I am happy! I love Jesus!" and turning to one of her young friends, who was in distress for her soul, said, "believe on Jesus and he will bless you, for he has blessed my soul!" and in less than five minutes, God made them both happy in his love. Glory be to his name for ever! This work has spread on every side. The people came from different places to this church to see and hear, at the distance of twelve miles round, and many were awakened and converted. I cannot tell the precise number, but I should judge not less than eighty or one hundred.

We have had from five hundred to a thousand people at an evening meeting. We have had from twenty to thirty at the altar in one evening, pleading with God for pardon; and from five to ten souls happily converted to God in the same meeting. The subjects of this work have been of all ages, from eight to sixty. Husbands and wives, parents and children, all at the altar together, crying to God for mercy.

In New-Rochelle, I understand, the week before Conference, they held a prayer-meeting all night; in which meeting God converted seven souls.

Among those who have professed religion in this revival and joined our Church, only two have as yet fallen away. We still have good prospects, and hope for better times. We have some opposition; some say we cannot know our sins forgiven in this life; and others, that all will be saved do as they may—and some, if I am to be saved I shall be; if to be damned I shall be, let me do as I may; while others think that morality is all that is required of us. But, dear brother, we preach the plain simple doctrines of the gospel as held by the Methodist Episcopal Church, in opposition to the above-named errors, and the Lord blesses us and ours. Pray for us, for our work is great.

By the request of my colleagues.

W. JEWITT.

ANNIVERSARY OF THE

Wesleyan-Methodist Missionary Society, held at the City-Road Chapel, on Monday, April 29, 1822.

(Continued from page 358.)

The Third Resolution,—*"That the most respectful thanks of the Society are especially due to his Excellency, MAJOR-GENERAL SIR EDWARD BARNES, K. C. B., late Lieutenant-Governor of Ceylon, for the kind encouragement given by him to our Mission in that island, and for the facilities afforded by him to the introduction of Christianity into the Kandian Territory, by the establishment of a Mission at Kornegalle;—to MAJOR-GENERAL LACHLAN MACQUARRIE, late Governor of New South Wales, for his constant countenance of our Mission there since its commencement, and for several*

acts of liberality in the grant of land for the erection of Chapels ;—to MAJOR-GENERAL SIR SAMFORD WHITTINGHAM, K. C. B., late Governor of Dominica, for the special interest taken by him in the extension of religious instruction to the negroes of that colony ;—to MAJOR-GENERAL SIR RUFAN DONKIN K. C. B., late Lieutenant-Governor of the Cape of Good Hope, for the liberty granted by him for the instruction, by our Missionaries, of the slaves in Cape-Town, and for other facilities given to the spread of Christianity in South Africa ;—to his Excellency BRIGADIER-GENERAL SIR CHARLES M'CARTHY, Governor of Sierra Leone, the steady friend of the moral and religious improvement of Western Africa ;—and to all our Countrymen, who, in various official and influential situations abroad, have afforded encouragement to our Missionaries, and forwarded their benevolent designs by their advice and patronage,"—was moved by the REV. DR. CLARKE, who observed, after descanting on the great obligations of the Society to the distinguished persons mentioned in the Motion, that Bibles and Missionaries could not be separated. There had been two extreme opinions on which he would make some remarks. The one was old, and the other new. The former was, that the Scriptures should be kept from the people. The Priest, said the advocates of this opinion, is the representative of the Lord ; let him catechise and instruct the people, let him dispense divine ordinances, let him excite the people to religious rites and ceremonies, and then the community needs not the Bible, all the good is extracted from it by the Priest, and he conveys it to the people. This language has been held in the present century. A pamphlet against the Bible Society had been written by a Catholic Priest, in which the writer says, "Take your Bibles, give them as you please to the people, but I will pledge myself that in two hours I will impart to them more important truths than you, with your Bibles, shall impart in two years." This broad blasphemy had been published in the British dominions. But there was an extreme on the other side, though it was comparatively modern. It was thought by some that the Bible alone is sufficient for the conversion of the world, and that there is no need of sending men, at the hazard of their lives, to preach the Gospel. But "is not my Word a hammer that breaketh the rock in pieces, saith the Lord." Now we have the hammer, it is true ; but we need the vigorous and divinely nerved arm to lift it, in order to dash the sinful obdurate rock in pieces. The Bible and Missionaries must ever go hand in hand, and if we send *both*, we have the world at our command. God has opened all its great roads and passages before us. On ordinary occasions we might see the finger of the Lord ;—on occasions a little more extraordinary, his hand ;—but on occasions like these, we might see, if he might so express himself, the arm of the Lord, in the sending forth of his word. What an engine was the British and Foreign Bible Society ! His soul was filled with gratitude to God, when he thought of its formation, its organization, and its progress. This was the foundation of all Missionary Societies. It might be objected, that the Bible might be sent to different nations of the world, where it could not be read. But this was now provided for. What had not the Baptist Missionary Society done to put Bibles into the hands of the heathen in all the languages of India ? Many it is true, were not able to read at all ; and hence arose another great branch of this work, the institution of Christian Schools, where persons converted to God themselves, were made the teachers of others, and gave lessons of instruction to the children of the heathen and idolaters. See the Christian Missionary going with his life in his hand,—he corrected that, with his life and soul in the hands of his God,—to proclaim his salvation to the heathen ; see the Holy Scriptures diligently circulated ; and see the Christian Schoolmaster teaching the children and their parents, out of them, the lessons of grace ; all thus combining to lay a foundation for the perpetuity of the Church of God, the establishment of christianity, and an interminable succession of christian teachers. To be engaged in such a work was an honour to any man,—to help forward such a work was an honour to any man. "I once thought," observed Dr. C. "how shall the world be converted. When I first felt a concern for immortal spirits, I felt a concern for all human spirits ; no nation confined my wishes, my feelings, my desires, my prayers ; but it seemed to be beyond the power of calculation, how the word of God could be sent to the different nations of the earth. I saw that the languages of the earth were so different, so numerous, so intricate, that I thought it scarcely possible. I read over Bishop WILKINS with great attention, and felt great interest in his attempts to form an universal language ; but I saw that his plan was calculated only to form a philosophical language. I afterwards met with an attempt by another person. I took that up with interest, and read to my disappointment

as before. But when I saw that God had inspired many modern Missionaries with a peculiar aptitude for learning languages, and sent them to the East, I felt that Pentecostal times were about to be realized. I prayed for the life of CAREY, and MARSHMAN, and WARD, as for the life of a father, and was afraid lest every arrival should inform us that these great men had died in their work; but they are alive still. I saw a most promising Mission at Ceylon rise exactly in the same way: the gift of tongues, in this sense, is given also there, and now the word of God is widely circulated, and the kingdom of God is coming with rapidity and power: Whilst we are working in this cause, we are working for the Saviour; he could do it without us, but he will save men by the means of men. This is God's way; therefore send forth your Bibles, your Missionaries, your Schoolmasters, and appoint Christian Teachers to instruct and discipline the people, and the work of the Lord will go forward, and we shall live to see and to hear even greater things than these."—DR CLARKE concluded by presenting to the Treasurers the sum of Fifty Pounds, put into his hands for that purpose by a Friend, on the preceding Friday, after he had been preaching before the Society in Great-Queen Street Chapel.

J. HERBERT HARRINGTON, ESQ., Member of the Supreme Counsel at Calcutta, seconded the Resolution moved by DR. CLARKE. He said, that his object, in coming to this Meeting, was to catch the flame of christian love, and to be animated by the recollection of the speeches he might hear, on his approaching return to India, where he had already spent many years. He considered it to be a great privilege to meet here several Members of the Church Missionary Society and of the Bible Society, to which he had the honour to belong, and was glad to see they could all unite to promote the cause of God and man, and the best interests of society. He read a passage from a letter, written by one of the Missionaries of this Society, MR. SQUANCE, in which it is observed, that "there is nothing in Heathenism calculated to restrain its votaries from vice." This he could confirm, by what he had seen in Bengal, a part of India distant from that of which MR. SQUANCE particularly wrote. It had been remarked to him by one not fully convinced that the Bible is a revelation from God, and, he was sorry to say, by some professed Christians too, that God may be pleased with a *variety* of worship; and they had asked, "What is the use of sending Christianity to India, since we see that Christians do not lead more moral lives than the natives?" His answer was, that if individuals, professing Christianity, are not moral, it is because they are not what they profess to be; they do not act according to their profession; but, on the contrary, Hindoos may be orthodox and consistent as Hindoos, and yet be highly immoral. This appeared to him to be a very important difference. It appeared from official documents, laid before the House of Commons, that the number of Widows *ascertained* to have been burned, or buried alive, in the Districts of India subject to the Presidency of Bengal alone, were in 1815, 1816, 1817, and 1818, not less than 2366, and if 1819 be included, the number in five years, in that single Presidency, must have exceeded 3000! That alone was a sufficient proof, that the Hindoo religion, though it does not *demand*, does, however, *sanction* these dreadful immolations; so that the relations of these widows, in fact, pride themselves on such an occurrence, and consider it a high honour to their families, and the practice prevails in every part of India to which Christianity has not extended. There are other instances of men throwing themselves under the wheels of Juggernaut, and of women throwing their children into the Ganges, and a military force is sometimes employed to prevent persons from throwing their children into it. It may be said, that these are not expressly commanded by the Hindoo religion, but yet they were sanctioned by it; and in that country might be seen every day, on the banks of the river, persons bringing down their parents and aged relatives, and, instead of taking care of them at home, having nothing in view but to accelerate their death; for which horrid purpose, mud is often stuffed into the mouths of the dying persons. These are a few only of the cases in which the Hindoo religion does *permit* crime; and, therefore, how it can be urged by any gentleman from India, that it does not sanction vice, and that we have no occasion to send the Gospel to them, was to him paradoxical. Where the Hindoo religion prevails, they are monstrous shedders of blood. Their crimes are such, that we cannot, indeed speak of them. Hundreds are engaged in murders of the most dreadful nature. Young children are often decoyed by boys, under the pretence of flying a kite, or getting an apple, or for some such trifling reason, and murdered in cold blood, in order to obtain a trifling ornament. MR. HARRINGTON concluded by expressing his hope, that the School-Book Society, and some other societies lately established, though they have not a

directly religious object, will yet be useful in enlightening the natives of India, as to the folly and criminality of their practices, and will thus eventually contribute to the promotion of Christianity. To that great end, he pledged himself that he would always be ready to afford every assistance which it might be in his power, in his individual capacity, prudently and consistently to render.

The REV. DR. STEINKOPFF moved the Fourth Resolution, viz.—“*That this Meeting, solemnly recognizing that great principle of our Holy Religion, that the success of all human endeavours, in extending the kingdom of Christ in the world, depends wholly on the divine blessing, and considering, particularly, the great moral difficulties which are opposed in all pagan countries to the progress of the truth, earnestly recommends to all the members and friends of this Society, and of its Auxiliary and Branch Societies, in every part of the world, to be more than ever abundant in supplications for the special blessing of Heaven, and the promised out-pouring of the HOLY SPIRIT, on Missionaries themselves, and on the heathen world in which they labour.*”

—DR. S. spoke as follows: “Sir, I feel it a very solemn thing to be present at a meeting so numerous, and convened, from different parts, for the express purpose of promoting the extension of the kingdom of our adorable Redeemer. This motion alludes to human endeavours and exertions: and surely human endeavours must be made, and human exertions must be used, and all the energies of the human mind ought to be called forth, for so great and important a purpose as the evangelization of the heathen world. Sir, it is delightful to see, that so many are already combined in this work, and so many instruments raised up to perform it. I have been particularly pleased to hear of the kind aid lent to your Missionaries by different Governors in foreign parts. Missionaries can do little without the assistance of others. At the same time, I would ask, what are all human exertions, what are the best endeavours of men, what can the ablest and best-supported Missionaries do in converting the heathen world, unless there is a higher power at work with them, unless they are enlightened and strengthened by the Spirit of our God? We should be constantly mindful of what our adorable Redeemer has said, “Without me ye can do nothing.” Thousands and tens of thousands may labour, they may do their very utmost, they may like PAUL plant, and like APOLLOS water;—but after all it is God that must give the increase. Sir, I came to your Meeting this day with the utmost solemnity; because I felt the importance of the Motion with which you have entrusted me. O let us pray more earnestly, and more continually, by night and by day, for the influence of the Holy Spirit, without which all the ministrations of the Gospel are insufficient. He must enlighten our own minds; He must light up, as it were, our understandings; He must give us strength to speak the truth as it is in Jesus; and He alone can bring conviction to the minds of those who hear. I therefore, Sir, most earnestly pray myself, and I most earnestly entreat the whole of the present assembly to join me in that prayer, that the Holy Spirit of our God may descend upon this Meeting, and upon all Meetings convened for similar purposes. I pray that the Holy Spirit may be given to the directors of all the different Missionary Societies, that they may conduct their several Missions in such a manner as may be most useful. I pray too that the Holy Spirit may, in a most abundant measure, be poured out upon all Missionaries. O, Sir, I feel for these good men: they are exposed to many difficulties. In a far country, remote from their relations and friends, harrassed by the most anxious fears and apprehensions, and often exposed to cruel persecution, how can they stand, unless supported by the arm of God? May the blessed Spirit enlighten their minds, and fortify and cheer and encourage their souls! I also pray that the same Holy Spirit may be given to the poor heathen, to whom the Gospel of our blessed Lord is preached, and that their hearts may be opened, like the heart of Lydia, to receive the truth in the love of it.” DR. S. then gave some interesting details respecting the progress of the Missionary cause in Germany, Switzerland, and other parts of the Continent. He referred to the Missionaries formerly sent out by the Directors of the Danish East-India Mission at Copenhagen, and observed, that if they had sent none but the immortal SCHWARTZ, their memory would, on his account, be handed down to a grateful posterity. He spoke also of the patient and persevering labours of the Moravian Brethren, and enlarged particularly on the importance of the Missionary Institution at Basle in Switzerland, and on the light which has been kindled, and the Missionary spirit which is now called forth on the Continent, by the publications of the Society there. These happy effects, he stated, are owing, in a considerable degree, under the blessing of God, to the exertions of MR.

BLUMHARDT, who was present in the Meeting of that day. They began a small Missionary Seminary at Basle, and, in the first year, they collected only about fifty pounds; but, in six years they have collected five thousand pounds. They began with only two Missionaries, and they scarcely knew where to put them; but now they have a Mission-house, in which there are twenty-six hopeful Missionaries, preparing for the service of the Heathen; and he, Dr. S., should never forget the delight he experienced at the consecration of that Mission-house. When he saw, at that time, nearly twenty young Missionaries, men of the right stamp and spirit,—men endued, he believed, with power from on high,—men thrust out by the love of their adorable Saviour,—and when he saw the Clergy of the city, and some of the Magistrates, heartily united in the great cause, he was filled with unfeigned gratitude to God. They have now extended their influence into various parts of Germany and Switzerland; and even in Protestant France, some persons have come forward, who have caught the Missionary flame, and considerable sums have been collected and received from them. A number of respectable young Merchants, in the city of Basle, said to themselves, 'What can we do for the promotion of the Missionary cause?' They agreed that each of them would contribute a certain sum of money, and put it together, to form a small capital for trade; and that whatever they might lose, the loss should be their own, but whatever they might gain, should be devoted to the funds of the Mission. He concluded by saying, that if only a few of the poor heathen should be led to Jesus Christ, in consequence of the united exertions of this day, and of the prayers and supplications that were now offered up at home, he should bless the hour that he had been permitted to spend with this Society.

The REV. THEOPHILUS BLUMHARDT, Inspector of the Missionary Institution at Basle, seconded the Motion in the following terms:—"It is truly gratifying to me, Sir, to see such a day, and to be in such an assembly. To a foreigner, who is come from Switzerland, but a few days since, to your blessed shores, you will give kind allowance, if he feels himself unable to express to you in proper terms the feelings of his heart. Were it my business, Sir, to plead a cause which is doubtful in its origin, and only supported by arguments of human wisdom, I would be the first to confess to you publicly that such a matter would have found in me a most unable supporter. But such a Motion as this, on such a day as this, and in such an assembly as this, needs no arguments. It needs only the feelings of a sincere heart, much interested in your glorious cause. I did not come to your blessed shores, Sir, to speak in your midst, but to hear, to see, to learn, and to rejoice with you, and with the thousands of the people of God. Since about twenty years, I was a constant reader of your Missionary Publications; and, I may say, a sincere friend of your Missionary work. I am really astonished to hear the great and marvellous deeds of the Lord, which your Report has detailed before us; but I am much more delighted to see the harmony of this assembly, and to feel the christian sympathy that pervades all these minds. Do we want more or stronger argument, to prove the value of the Holy Spirit's influence, than to hear such a Report, and see such an assembly? Truly, I may say, I am in the situation of the Queen of Arabia who came to hear the wisdom of SOLOMON, and to witness his glory; and I feel constrained to use her words. I came to your blessed shores with great expectations, from what I have heard of you in your publications; but 'it was not the half which was told me.' Blessed be God, the Father of Mercy! I would consider the different Missionary Societies as branches proceeding from the tree of life; and every one of these branches of the tree of life has its own clusters, its own fruits, its own glory. But let us never forget, that we all are in Christ, the same trunk, and borne by the same root; and the root of the Missionary Tree is the spirit of prayer, the Spirit of God, who dwells in the minds of all believers.—I am much delighted to hear, that tens of thousands of our British friends pray for us on the Continent; and I am more delighted to say, that hundreds of thousands of my countrymen pray for you. May the Lord bless the work of your hands! May it blossom like the rose in the desert! I humbly trust that the day, the great day, is approaching, when there will be but one Missionary Society in the world, and when every being will be a member of it, full of love and holy sympathy. May the day be approaching in a short time!"

(To be concluded in the next Number.)

☞ We regret the want of room to conclude this interesting Report in the present number.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

The following are extracts of letters which I have recently received from Petersburg. They contain an account of a revival of religion which is now going on in that place, and are offered for insertion in your useful Magazine, with the hope that they may promote the divine glory, by declaring to the churches abroad, the Lord's gracious dealings to this part of his vineyard.

Yours, &c.

New-York, August 12, 1822.

GABRIEL P. DISOSWAY.

Petersburg, Virginia, July 21, 1822.

I cannot deny myself the pleasure of giving you a short account of these times. Since you left here every thing seems to have conspired to give efficacy to the exertions which were then making to bring about a revival. Among our Presbyterian brethren the Lord is working gloriously. In short there is little else done among them but sing, pray, and rejoice. What shall I say for our own Church? We have several times looked for the outpouring of the Spirit, and met with disappointment; but last night week we held meeting, and such a season I have seldom seen. We could not get those who were distressed that evening to move from their knees until 12 o'clock. We had a solemn season at Sunday night and Monday night prayer meetings; but no particular evidence of good being done. Last evening brother Leigh* officiated, and the power descended upon the company, consisting of twenty-five or thirty, and really I thought it the best time I ever witnessed. No person rose from his knees for eight or ten minutes, and it was a long time before any one could either sing or pray. Six mourners were much distressed.

July 31.

This is the tenth day of the revival. There is one feature in this work that I think very uncommon, from fifteen to thirty mourners go up to the altar without being solicited. Meetings are kept up every night till twelve and one o'clock, and the number of mourners and spectators not in the least diminished. Mr. — was at church when the work commenced, and continued to attend every night until Thursday, when conviction seized him. On Friday night he went forward to the altar; on Saturday night his distress was inconceivable; on Sunday he took his wife's mother, and her daughter, and his own wife, and went to Camp-Meeting in Dinwiddie, and all returned yesterday happily converted to God. The number now believed to be converted cannot be less than thirty-five, and may be more.

August 5.

On Friday evening we had Love-feast. From one hundred and fifty to two hundred persons were present, and it really proved a time long to be remembered. That evening no less than forty-six joined our happy society. On Saturday and Sunday we held our Quarterly-Meeting. Such a congregation you never saw here. Brother Early, our presiding elder, administered the sacrament to, I think, upwards of two hundred communicants. Really, brother D. I never expect to enjoy any thing more like heaven until the Lord of glory shall take me up on high. After the administration of the sacrament we received six other members into society. Mourners were then invited forward to be prayed for, and the altar was crowded. Three souls were brought into the glorious liberty of the children of God. In the afternoon two coloured members were admitted, making a total of fifty-four at one communion. Our Presbyterian brethren received twenty-nine. Six souls were converted at prayer-meeting last night, making the number converted yesterday (Sabbath) nine. Oh! what great things the Lord is doing for his people in answer to prayer. I think there cannot be now less than twenty or thirty mourners, and some fine young men among them.

Yours affectionately,

IRA A. EASTER.

* Rev. Hezekiah G. Leigh, stationed preacher in Petersburg.